

2

Christs Preparation to *His Owne Death.*

Delivered in three Sermons,
vpon the two and twentieth

Chapter of S. Luke, the 39.

40. & 41. verses.

By

SAMVEL SMITH, Minister of the
Word of God at *Pittlevell in Essex.*

Heb. 5. 8.


*And though he were a Sonne, yet learned
he Obedience by the things which hee
suffered.*




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 **TO THE**
RIGHT WORSHIP-
full, the Lady MARY WELD,
late wife of Sir HUMPHREY
WELD, Knight, and Alderman of
London, *Grace and Peace,* with all
other blessings accompanying
Saluation.

MADAM,

 Hen these ensu-
ing Sermons,
were licenced
for the presse, I
neuer intēded to haue made
any further Dedication of
A 3 them,

The Epistle

them, then to the Reader ;
and so to haue published
them without a Patron. But
since being required by him
at whose charge they are
now published, to make a
Dedication of them: Your
Ladiship came in my mind.
And albeit I am but a stran-
ger vnto you, yet the con-
stant report I haue receiued
of your good affection to
the best things, and zeale to
Gods house, hath enboldned
me to present vnto you this
Mite: The Subiect of them,
(I dare say) deserues respect,
being *Christs Preparation to
his owne Death*: and worthy
our

Dedicatorie.

our best obseruation. Where-
in I see not ought but may
serue for our imitation. I
could wish the worke more
perfect for your sake, howso-
euer, my hope is (through
Gods mercie) it may doe
some good : all the recom-
pence I craue, is this: That
if you receiue any comfort
by them, you would adde
one petition the more in
your prayers; that God wold
make mee faithfull and pro-
fitable in my calling to the
end. And so commending
this poore Mite to your La-
diships kinde and fauour-
able acceptance: and you to

The Epistle, &c.

the speciall grace and keeping of our most mercifull God, and louing Father in Iesus Christ, who is an exceeding great reward, abouñdantly able to fill your heart with grace, to crowne your dayes with blessing, and finish them with comfort, life and glory. I rest

*A true desirer of your
best good,*

Samuel Smith.

To



To the Christian Reader,
the increase of all saving
knowledge in our Lord Iesus Christ.

Christian Reader,
when I first began
to lay pen to pa-
per, to write these
Lectures following, I intended
the prosecutiō of the whole sto-
ry of Christs Agony, Appre-
hension, Arraignement, Cō-
demnation, Passion, Resur-
rection and Ascention; as
they follow in the story of the
Ghospell.

The Epistle

Ghoſpell. But haue many waies
bin hindred in the worke, prin-
cipally by ſickneſſe: wherein for
late yeares, I haue beene much
exerciſed. And now not know-
ing whether life and health wil
permit mee to finiſh the whole,
I thought good to ſuffer theſe
few Lectures to come to light.
Deſiring (if the Lord will) to
adde more vnto them, and to
make the ſame hereafter more
perfect. I heartily confeſſe, not
without my thankfulneſſe to
God, that my poore labours in
this kinde, haue hitherto found
ſuch a gracious acceptatiō with
the Church of God, aboue al ex-
pectation or deſert: as I haue

To the Reader.

no small incouragement still, to spend some few houres, at some time in this kinde ; reioycing if by any meanes it may doe good in Gods Church. And therather doe I desire to continue these labours still ; because as the wise Merchant, when hee thrives not well at home, he adventures farther abroad: So, our commodities lying on hand, & few feeling the want of them, hauing many that cheapen, but few that buy. Our congregation hath beene so long beat vpon by the Word, that with the Israelites fulnesse, hath bred fulsomnesse. Haue we not reason the when fishes waxe scarce

The Epistle, &c.

on the shoare, to lanch out farther into the depth? and reioice too in this, if in this barren age, by any meanes we may do good. Now the Lord prosper his own worke, direct our hearts aright, and blesse the labors of his seruants, to the glory of his Name, and the good of his Church. And thus desiring thy Prayers rest,

Prittlewel this 10. of March, 1620.

Thine in the Lord Iesus,

Samuel Smith.

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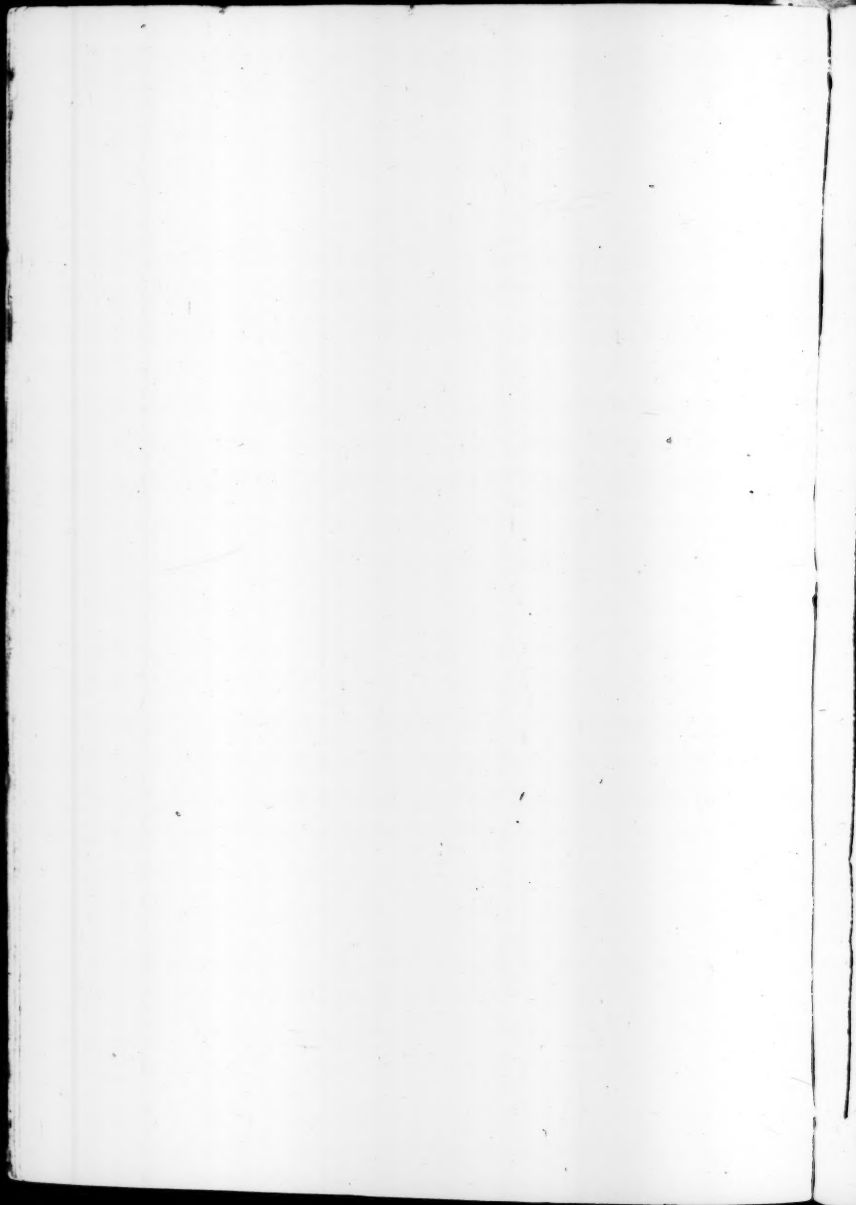
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The first Sermon.

LUKE 22.39.

*And hee came out, and (went as he
was wont) to the mount of Oliues,
and his Disciples also followed
him.*



Although the whole
course of the life of
our blessed Sau-
our were nothing
else but a continu-
all suffering, euen from his
birth vnto his death: Our sal-
uation being then set on foote
B when

Mat. 2. 16.

when hee was first persecuted in the manger by *Herod* : yet the worke of our Redemption was neuer in hand throughly, till the time grew on that his passion did approach ; before this time hee hath performed but that part of his propheticall office, going about to instruct the people of the Iewes in the way of life and saluation. And what a tender care hee had thereof, how diligently hee trauailed from place to place, preaching in all their Cities and Synagogues, teaching them the right way to the kingdome of God, and exhorting them to Faith and Repentance that they might be saued, the whole story of the Gospell doth most plentifully declare.

Many were the practises, and dangerous

dangerous were the plots that were vsed to intrap him; but as *Salomon* saith, *In vaine is the snare of the Fowler layd before the bird that hath wings*: for euermore with the wings of his deity and prouidence hee fled from them all, till the appointed time be come; and now of his owne accord hee ascenderth to Mount Oliuet, to pray & contemplate alone. And hauing retired himselfe into the Garden of *Gethsemane*, he findeth little comfort there; for now the time is come of his passion, that al things that were spoken concerning his death and sufferings should bee accomplished.

In his Passion, as it is layd downe in this and the chapter following, we haue two things to be considered.

Christs Preparation

- { 1 His Preparation to his Pas-
 sion.
 { 2 His Passion it selfe.

In his prepa-
 ration wee
 haue 3 things
 to bee confi-
 dered of vs.

- { 1 The place where
 it began: *Garden.*
 { 2 The persons he
 tooke with him:
Peter, Iames, and
John.
 { 3 what he doth:
he prayeth.

And first of all for the place
 where hee began his passion: It
 is said here that he went to the
 Mount of Oliuet, *and when hee*
came to the place: these words are
 cleared by *Mathew: He went to the*
place called Gethsemane: vnto this
 Garden doth our Sauour now
 resort, not to the end that hee
 might hide himselfe, and so es-
 cape

Mar. 26. 36

cape from the Iewes; for that is cleared by Saint *Iohn* when he saith, *That Iudas which betrayed him knew the place, because he often times resorted thither with his Disciples.* So that it was not for feare of death, that Christ now resorteth to this Garden; for then hee might haue made choyce of some fitter place for such a purpose then this Garden was: But this hee doth because Christ knew full well that now the time of his Passion was at hand, and that hee would most willingly now yeeld vp himselfe thereto.

Iohn 18 2.

Now then in that Christ fore-seeing that the time of his apprehension and death was neere, hee so solemnly prepareth himselfe thereto, we are taught this Doctrine: That euery

Doct. 1.
Euery
Christian
must pre-
pare for
death.

Esay 38.1.

Hcb.9.27

Psa. 90.22.

Christian must vse a godly preparation for the day of his death: and to this end the Lord sent his seruant the Prophet vnto good *Hezekiah*, with this message from the Lord, saying, *Set thy house in order, for thou must dye, and shalt not liue.* Dyewee must, it is Gods decree enacted in the court of heauen, neuer to bee recalled: *It is appointed for all men once to dye;* death spareth none, neither age nor sexe, no age or condition of men whatsoeuer, can be exempted. Pray we then with the Prophet *Dauid*, *Teach vs O Lord to number our days, that we may apply our hearts vnto wisdom.* What, shal the Sonne of God himselfe make so solemne a preparation for the time of his death, and shall wee bee so besotted and blinded

blinded with the things of this life, as to forget death, which of all other things ought most to be remembred and thought vpon? The whole life of a Christian, what is it but a continuall meditation of death, to teach vs *To dye daily*, and not to set our whole loue and liking on this world, which wee must shortly leaue. Will a man alway bee patching and peeing that tabernacle which is pitched but for one day? Oh! what folly then were it to bestow dayes and moneths and yeares, in plotting and plodding for this world & the things of this life, seeing wee must so quickly leaue them and be gone? It was the commendations of the wise Virgins that they provided against the coming of the Bride-groome; they

1. Cor. 15.

Mat. 25. 4.

Gen. 41. 35

were perswaded that come hee would, and that without oyle there was no entring; and this made them so prouident for themselves to provide afore-hand. Thus godly *Ioseph* in the plentifull yeares provided against the famine came. And the necessity of this godly preparation afore-hand, will appeare the better if wee consider the reasons.

Reas. 1.

First, because when death comes, the greatest matter that did euer concerne vs, will then bee in question, to wit, the eternall saluation or finall damnation of our soules. Now wee see when men haue a cause to bee tried, and an action to be determined of, that may either concerne their persons or goods, how carefull are men in such a case

case to provide against their day of hearing? they will have their evidences read, they will produce their witnesses, search records, & use all possible means (I would, at all times direct and honest) that the matter may passe on their sides. Oh! how much more carefull ought wee to bee in this great matter betwixt God and our soules? Here is a tittle to bee tried, appeare wee must in person, there is no counsell to bee entertayned; for so saith the Apostle, *All must appeare before the tribunall seate of Iesus Christ, that every man may receive the things which hee hath done in his body, to that hee hath done, whether it bee good or euill.* Much more concerneth it vs then, to provide against that day shall come.

2. Cor. 5. 10
Rcu. 20. 12

Another

Reas. 2.

Another reason which may
 serue to enforce this duty vpon
 vs, is, because if wee prouide not
 before, it will then be too late to
 repent, to pray, and to beg for
 pardon; the gates will then bee
 shut, and too late it will bee to
 pray, *Lord, Lord, open to vs.* It
 was too late that the rich man
 cried, *My tongue my tongue;* hee
 should here haue cryed, *My soule*
my soul; he desired too late a drop
 of water, that would not in
 time giue a crumme of bread: he
 should haue bene mercifull in
 his life time, and haue prepared
 against the day of death; for as
Dauid saith, In death there is no
remembrance of thee, and in the
grauē who shall praise thee?

*Mat. 25. 11.**Luk. 16. 42.**Psal. 6. 5.**Use 1.*

They are here to be reprov'd,
 that of all other things will not
 suffer the meditation of death
 once

To his Death.

II

once to possesse their hearts, but if at any time, any thought of death doth once enter into them, they presently suppress it, the consideration thereof being so terrible. Oh ! my brethren, put not the euill day so far from you, which the ordinance of God hath put so neere: walke not alwayes with your faces towards the East, sometimes haue an eye to the West. The earth is the womb that hath bred you, and the earth is the tomb that must receiue you: say not then vnto your soules, *Soul take thy ease, eate, drink, &c.* but remember that you are mortall, and dye you must.

Luk. 12. 19.

Secondly, this may serue to teach vs to pray earnestly vnto God, that he would giue vs this grace to prepare for our latter end,

Vse 2.

Psa. 90. 12.

end, for hee must first touch our hearts with the consideration thereof. And therefore *Moses* praieth, *Teach vs O Lord to number our dayes, that wee may apply our hearts vnto wisdom.* Teaching vs that vntill the Lord do by his Spirit instruct vs herein, we shall still remaine ignorant. Sathan perswaded our first parents that they should not dye at all : now Sathan thinks that too grosse a temptation to perswade vs vnto, seeing we see by experience that dye wee must; yet hee perswadeth many that they shall not dye yet, and herein he preuailes. Oh! pray wee then, that the Lord would open our eyes that wee may see our owne frailty, that dye we must, & one day giue vp an accompt vnto him; that so wee may euer
think

thinke of this day of our dissolution, and in some weake measure be prepared for it.

And hee came out, and went (as hee was wont) to the mount Oliuet, and his Disciples followed him.

Saint *Iohn* hath it, *He went forth with his Disciples ouer the brooke Cedron, where was a garden.* This brook *Cedron* was a water which ran betweene *Ierusalem* and the Mount *Oliuet*, in a little and low valley, a very small brooke, and in time of drouth was vsually drye. Hither *Christ* often resorted with his Disciples into this *Garden*: to this end, as some Diuines obserue; that as the first *Adam* sinned in the *Garden*, so the second *Adam* should suffer in

Io. 18. 1.

2. Sam. 15.
23.

in a *Garden*: And as the first *Adam* sinned by a *Tree*, so the second *Adam* should suffer on a *Tree*, &c.

As hee was wont. Christ kept his accustomed place, although he knew that there he should be taken. Thus did some of the Martyrs; although they might haue fled, yet they would not. So then we see, Christ went into the mount, not to hide himselfe, as he might haue done; but hee went to bee taken, as to a place free from tumults, a place well knowne to the *Jewes*, and that Christ oftentimes resorted thither.

Doctr. 2.
Christs
death voluntary:

From whence wee may obserue, that Christ went voluntarily vnto his death. He might haue auoyded it, but hee would not: many a time did he escape
out

out of the hands of the malicious and cruell *Jewes*. When they led him out of *Nazareth*, and brought him to the toppe of an hill to cast him downe; it is said, *Hee passed through the middest of them, and went his way.* Againe, when Christ told them, that *Before Abraham was, I am*; it is said, *They tooke up stones to cast at him: But Christ hid himselfe, and went out of the Temple.* At another time, hearing of the malice of the *Jews*, it is said of Christ, that *Hee left Iudea, and departed into Galile.* And at other times, when they sought to take him, he escaped their hands. But now he vseth no meanes to escape their hands; but goes into the *Garden*, a place well known to them, there to be taken. And heerein appeares the infinite and admirable

Luke 4. 29.

30.

Iohn 8. 59.

Iohn 4. 3.

Ioh. 10. 39.

Gen. 22.

Io. 3. 16.

rable loue of Christ Iesus; who
 being the onely begotten Sonne
 of his Father, deare vnto him,
 and lying in his bosome: That
 notwithstanding, he should take
 our nature vpon him, and so wil-
 lingly lay downe his life for his
 Church, and to suffer the most
 shamefull, ignominious, and cur-
 sed death; the death of the
 crosse, for vs. The loue of *Abra-*
ham is recorded for eternall me-
 mory, in that he was content, at
 the commandement of God, to
 offer vp, and to sacrifice his one-
 ly sonne, in whom the promise
 was, that all the Nations of the
 earth should bee blessed: but if
 this loue of *Abraham* be compa-
 red to the loue of Christ, it is but
 a drop of water in comparison
 of the Ocean sea: so infinite, so
 inutterable, and vnspeakeable,
 was

was the loue of Christ, that rather then we should perish eternally, hee would take this curse vpon him.

The consideration of this vn-
speakeable loue of God, and of
Christ, towards vs wretched,
forlorne, and miserable sinners,
should make vs cry out with *Da-
uid: Lord, what is man, that thou
so visitest him? or the son of man,
that thou soregardest him?* And
with the same Prophet to say: *O
Lord, what shall I render vnto thee
for all thy benefits, for this vn-
speakeable loue shewed on mee
a most wretched sinner? I will
receiue the cup of Saluation, and cal
vpon the Name of the Lord. I will
pay my vowes which I haue
made vnto him, to loue him, to
beleue in him, and to obey
him.*

Use 1.

Psal. 8. 4.

*Ps. 116. 12.
13.*

C

Againe,

Use 2.

Rom. 12.1.

Againe, seeing Christ Iesus hath so exceedingly loued vs, that so willingly hee gaue himselfe to suffer death for our sakes; here we are taught to bestow our selues, bodies & soules and all vnto God: for from this ground doth the Apostle exhort vnto this duty, when he saith: *I beseech you brethren by the mercifulnesse of God, that you giue vp your bodies a liuing sacrifice, holy & acceptable vnto God.* And sith Christ Iesus hath beene content to leaue all pleasure and happinesse in heauen, to suffer all misery and calamity vpon earth for our sakes: let vs in loue and recompence vnto him (vnlesse we will shew our selues most vngratefull) be content not onely to forsake all pleasures, profits, and preferments, which may draw

draw vs from the loue of God:
but also be content to vndergoe
all miseries and calamities for
his sake, when hee shall lay the
same vpon vs.

Lastly, seeing Christs calling
was to dye for his Church, and
to be *our Passouer sacrificed for*
vs; & in that he died so willingly
and readily, neuer seeking means
now to escape as before hee had
done; because now his time was
come, and the time of his suffer-
ing approached: heere Mini-
sters & all Christians are taught
to performe the duties of their
calling, willingly and cheareful-
ly. They whose calling is to
preach the Gospell of Christs
Kingdome, that they performe
the duty of this calling willing-
ly and chearefully, as Christ did,
whose calling was to die for sin-

Vse 3.

1. Cor. 5. 7.

ners. They that are called to the estate of Magistracy, either in Church or common-wealth, Christs example may stil preach to them, & tell them they must performe the duties of the same willingly. And this Doctrin of willing and cheerefull obedience, doth concerne all other estates and degrees of men, whether they be husbands or wiues, parents or children, maisters or seruants, &c. all must looke vnto Christ, and learne of him to performe the duties of their callings willingly and cheerefully, *who was obedient to the death, even the death vpon the Crosse, &c.*

Mat. 11. 26.

Obiect.

Obiect. If we were to be taken, and to suffer for the Gospell, whether might wee goe to the place, as Christ did here, where we were sure to be taken?

Ans^r.

To his Death.

21

Answer. Christ had an houre, and so haue euery one of vs; and when his houre was come, hee fled no more: hee knew that this was the appointed time of his suffering. He knew that *Indas* would come thither into the *Garden*, with a company of men of warre: and yet of set purpose he came thither to betaken: his houre being now come, hee fled no more. So in that we do not know our houre is come, we may flie: but if wee doe know with Christ, that our houre is at any time come, then we may not flie.

Obiect. Indeepe Christ did know his houre, but how shal we know that our houre is come?

Answer. When our calling requires that wee should die for the Testimony of the truth, and for the setting out of Gods glo-

Ans.

Obiect.

Ans.

Christs Preparation

Maister
Perkinson
the Creed,

ry, then are we to die. But if our life may bee more for Gods glory, we being not strengthened to die, and that our departing bee not contrary to our general calling of a Christian, wee may flie.

And thus much for the first part of the preparatiō of Christs suffering, the place where it began, the *Garden*.

And his Disciples followed him.

Second
part of the
Preparati-
on to
Christs
Passion.

HERE wee see who were the persons that were with Christ at the time of his apprehension. There were cleuen Disciples, but hee tooke but onely three with him, to see, and to bee eare-witnesses of his bitter agony, *Peter, James, and Iohn*.

It

It is not neede nor conuenient for all people to bee called to a Christian afflicted in conscience, or to one in an agony on his death-bed: but some sons of *Consolation*, euen such as can skil & speake a word in due season, are there to be present; such as can comfort the sicke, and pray for him. For one houre spent well then, when a mans life is almost out spent, may bee more profitable then a whole yeare before; it may gain a man the assurance of eternall life and saluation.

The first reason then why Christ left eight, was because it was not so conuenient to haue all the Disciples with him.

Secondly, because hee would haue them kept in safety from the rage of the *Iewes*, who wold

very likely haue apprehended them likewise, if they had beene found with Iesus at that time.

Obiect.

But why would Christ haue those three with him?

Ans.

Answer. Surely because hee would haue witnesses to testifie vnto the world the truth of his sufferings: whence we may obserue this doctrine.

Doctr. 3.

The Apostles were to be witnesses to Christs Passion.

That the office of the Apostles was, after a speciall manner to giue testimony of Christs passion, with all the circumstances that belong to the same. It was an Apostolicall speech and manner of preaching, not deuied to any ordinary Pastors or Teachers, to say as S. Iohn doth: *That which wee haue heard and seen, and our hands haue handled, that we testifie vnto you.* And it is said, that the Lord gaue vnto

I. Iohn I.

vnto the Apostles *Great power to giue witnesse of Christ.* And againe, *when the holy Ghost shall come vpon you, ye shall be witnesses vnto me, both in Ierusalem, Iudea, Samaria, and to the vttermost parts of the earth, ye shall be my witnesses,* saith Christ, *viz.* This shall bee your office and dignity to beare witnesse of mee, of my Doctrine, Life, Miracles, Passion, Death, Buriall, Resurrection, and Ascension; and of all the things that I haue done, and suffered for mans saluation. Thus it becometh the Disciples to be witnesses of these things after a more speciall manner, and that for these reasons.

First, to distinguish betweene the *witnesses* of the *Apostles*, liuing in the time of Christ, and the *Ministers* of the Gospell in suc-

Acts 4. 33.

Acts 1.

Reas. I.

succeeding ages: for euery Minister is called of God to giue witnesse to Christ. But yet to speake properly, they are indeed rather Preachers and publishers of things *witnessed*, then *witnesses*: or if they be *witnesses*, yet they differ from the Apostles, in that they are not oculate or care-*witnesses*, as they were.

Reas. 2.

Io. 21. 24.

2. Pet. i. 21.

Secondly, they were endued with a great measure and proportion of faith: they knew the things which they testified, and of them al S *John* speaketh thus: *They knew the testimony to be true.* True for the matter, for they deliuered the whole counsell of God, and kept nothing backe that was fit to be known: & true for the manner, for they spake as *They were moued by the Spirit of God*, and therefore exempted from

from all error in their witnesse,
which the Ministers now are
not.

This being so, that the Lord
would haue his Apostles to bee
witnesses of all things that hee
suffered for mans saluation: then
this may admonish al those that
are hearers of the Apostles do-
ctrine, what an haynous sin it is,
not to beleue, or to gaine-say
the Gospell of Christ; for it was
not a simple preaching of Christ
as an Historicall narration that
the Apostles vsed, but it *was*
such which they had heard & seen,
and gaue out, not onely before
the common people, but also
before Bishops & Priests, Kings
and counsels. Oh then, in what
a wofull and miserable estate
are those which feare not to
speake against the Apostles of
Christ!

vse 1.

1. Iohn 5.

Christ, and wil not belecue these witnessles. Herein they do not onely accuse the Apostles of lying, but euen Christ himselfe: for so saith that most beloued Disciple of Christ: *If wee receiue the witnessse of men, the witnessse of God is greater, for this is the witnessse of God which he bare of his Sonne: Hee that beleueth the Sonne, hath the witnessse in himselfe: he that beleueth not God, maketh him a lyer, because he beleueth not the witness that God beareth of his Sonne, &c.*

This serues to instruct vs after what manner we are to carry our selues vnder the Ministry of the Gospell, for some haue learned Sathans language, *Paul I know, and Iesus I know, but who are ye?* Surely witnessles to the same truth with the Apostles: for, as it is said, *Hee gaue some to be*

be Apostles, some Prophets, some Pastors, and some Teachers: where we may see that hee that called the Apostles, calleth Pastors, and Teachers. So then the Ministers of the Gospell being called of Christ to teach this Doctrine in his Church; whatsoeuer our vnworthines be, to heare vs, is to heare Christ; & to contemne vs, is to contemne Christ: for so saith our Sauour, *He that heareth you, heareth mee, he that despiseth you, despiseth mee, and he that despiseth mee, despiseth him that sent me.* And surely this condemneth that base esteeme that the world hath of the Ministers of Christ at this day, who of all men are least esteemed and regarded, but hated and persecuted. Well, the Lord at the last will pleade the
cause

Mat. 10.

cause of his faithfull seruants: when al wicked and vngodly sinners shal find when it is too late, that they did kick against the prick, when they set themselues against Gods faithfull seruants, who labour to shew vnto them, the way to eternall life and saluation.

Obiect.

Obiect. But why did Christ make choyce of such meane and weake men to be his witnesses to all the world, some fishermen, tent makers, &c. and not rather of the great *Rabbies*, the rich and wise men of the world?

Answ.

Answ. It made much for the glory of Christ & his Apostles: It made much I say, for the glory of Christ, in that hee made choice of illitterrate and vnlearned men, and made them so wise by the wisdom of God, that

that they were able to put to silence and to stop the mouthes of the greatest clerks, and most learned aduersaries of Gods truth they met withall. Earthly Kings and Princes can neuer giue wisdom, and therefore they make choyce of such as are wise to be of their counsell: But now Christ need to make choice of none such, but will honour himselfe to chuse weake & ignorant men, and of such to make them right wise, & noble, and euery way qualified for his worke. And againe, herein hee honoreth his Disciples, who being in themselves meane, weake, and contemptible men, yet vpon their calling receiued such a portion of the Spirit of God, as that they draue the wisest & most learned amongst the *Rabbies*

A^t. 4. 13. 14

bies of the Iewes to admiration. And hence it was that the wise and mighty, seeing the wisdom and boldnesse of *Peter*, & *Iohn*, and vnderstanding that they were vnlearned men, and without knowledge, they marueiled, and knew that they had benewith Iesus; *And beholding also the man which was healed standing with the, they had nothing to say against it.* Now then what marueilous glory did Christ by this meanes, win vnto himselfe and his disciples?

Secondly, the Lord Iesus Christ by this choice of his, will put the difference betweene his kingdome and the kingdome of Antichrist. Christs kingdome maintayning the truth of God, is so strong of it selfe being fenced about with the walles of Gods

Gods speciall prouidence that it needeth no other prop, it needeth not the arme of mans wisedome, or an arme of flesh to leane vpon. But euen simple, ignorant & vnlearned men, being sent of God and imployed in his seruice, shall by Christ be able to batter downe strong holds and to subdue a whole world in short time.

But now come vnto the kingdome of Antichrist which maintayneth nothing but fables and lies, it had need of all the policy, wit and learning that can be deuised, to maintaine & vphold it: but their false Doctrine could neuer stand without these 2. policy and power; it stands in need of the wit of men, and the power of Princes. What thing else hath suppor-

D

ted

ted that tottering kingdome of Popery (now in the cleare light of the Gospell) but their great flourishing of *wise, learned and prudent Fathers?* But alas ! this is yet too little, I pray you take with you Gunpowder plots, equivocation, &c. and all shall be too little in the end to keepe that tottering religion from falling. But Christs kingdome needeth not these, yet it promulgeth & spreadeth abroad it selfe daily, more and more. Whereas the kingdome of Antichrist being already in a consumption, *By the breath of his mouth shalbe utterly abolished at the brightnesse of his coming.*

Againe, in that Christ taketh these three disciples with him, *Peter, James, and John*, at this time that now he is to enter in-

to the Garden to wraſtle with Gods wrath for ſinne, & would not go alone; we learne hence a further poynt of Doctrine, namely: that

Solitarineſſe is very dangerous. When a man is in great temptations, it is not good to be alone, company as at other times, ſo then eſpecially are comfortable; for now hath Satan more aduantage againſt vs then at other times. The diuel delights to ſingle vs out alone into deſert and forlorne places, that hee may the more eaſily overcome vs: Euen as the wolfe labourerh to ſeparate one ſingle ſheepe from the reſt of the flock, to make it his prey. And therefore ſaith *Salomon*, *Woe to him that is alone*. Such an one is now very eaſly to be ſet vpon by

Doct. 4.

Solitarineſſe dangerous in temptation.

Eccle. 4. 10

Gen. 2. 18.

Sathan. And hereupon the Lord saith, *It is not good for man to bee himselfe alone: I will make him an helper meete for him.*

Gen. 3. 1. 2

Now if it were not good for *Adam* to bee alone in *Paradise* whilest hee remained innocent, much lesse now can hee stand without help, being wholly corrupted. It was Sathans policy to single out *Eua* alone by her selfe, and then to present vnto her the beauty of the forbidden fruite, which hee would not so easily haue assaiied to do, had she remained with her husband.

Gen. 34. 1. 2

2. Sam. 11. 2.

It was when *Dinah* was alone that *Shechem* caught her & defiled her. And *David* was al alone vpon the rooffe of his pallace when Sathan tempts him to lust after *Bathsaba*, and to commit adultery with her. So that

we

wee may see full clearely how many the dangers are, and the occasions of sinne which wee are ready to fall into when wee are alone. Sathan knowes that he hath not strength enough to set vpon many together, and therefore he will single vs out if it bee possible, that so hee may the better preuaile. Yea the greatest sinnes, and the most horriblest impieties that were euer done in the world, were euer contriued when men were alone; as that of *Eue*, *David*, *Dinah* and the like. What shall we say of *Iudas*, he must first bee all alone before Sathan had his will of him. And experience teacheth the truth of this, how many euill and sinfull thoughts are ready to enter into vs while wee are solitary and alone; and

Mat. 29.5.

wee want not examples of many, who being alone haue fallen into many and fearefull dangers.

Use 1.

This serues first of all to condemne the Doctrin of the church of *Rome*, who most highly commend an *Eremiticall* and *Monasticall* life for men to sequester themselves from ordinary society, & to liue as *monks* and *Eremitis* in cloisters, woods and deserts, as a most excellent estate and condition of life; but of that their example we haue neither precept nor example in all the booke of God: but wee haue seene by that which hath beene spoken, how such expose themselves to a thousand dangers; yea what do they else then tempt God, and as it were dare Sathan to the combate? How-
focuer

focuer, this kind of life being a perpetuall forsaking of all humane society, is neither commendable in Gods children, nor warranted in the word.

Secondly this may admonish all men to avoyde solitarinesse as much as they can, that so they may prevent euen the occasions of sinne. And as for such whose callings are to bee alone, as a Student in his study, a workman in his shop, a trauailer by the way, and the like; they must especially looke to their thoughts, and suffer them not to wander. Take heed of wandering thought, for there Sathan commonly begins to kindle the fier of his temptations. Let diuine meditations therefore possesse our soules, that so Sathan may neuer finde the empty,

Use 2.

swept and garnished. But of all other, *melancholy* persons are in greatest dāger this way, & therefore *Melancholy* is called the diuels *shop* wherein many times hee worketh much mischeefe. Such men especially are to looke vnto themselues. And indeed this may teach all men to vse their company well, that so it may bee the *Communion of Saints*, that wee may be ready to support one another and to helpe them in time of neede. But alas! our company many times is such as may bee true-ly called Sathans snare to catch vs, and sooner are we foyled in their company then being alone: There is now a- dayes so much euill example in company.

And thus much of the se-
cond

To his Death.

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cond part of the Preparati-
on to Christs Passion.

The third follo-
weth.

* * *



The second Sermon.

VERSE 40.

*And when he came to the place, he
said vnto them, Pray, lest ye en-
ter into temptation.*

CH RIST, as wee
haue heard before,
taketh with him
his Disciples. Now
in this verse vnto
the end of the 46. verse, we shall
see what vse hee had of his disci-
ples in the midst of all his trou-
bles.

when

when he came to the place. What place was this? *Gethsemane*, the place where Christ should be apprehended; a place well knowne vnto *Iudas*, for he had often bin there with Christ. And now that the time of his Passion was at hand, hee speakes first vnto the Disciples that they should haue a care, and vse all holy meanes that they entred not into temptation.

This verse doth naturally diuide it selfe into two parts:

- 1 A duty required: *Pray.*
- 2 A reason to enforce the duty, *Lest ye enter into temptation.*

Before wee come to speake of these, there is something to bee obserued

observed in generall. As namely, what great care there was in Christ Iesus of his Disciples. At this time hee layes aside for a while the thoughts of his owne Passion, and begins to exhort the Disciples; for the time was at hand that he must now leaue them to the World, to the assaults of Sathan, and to the rage and malice of wicked men: and therefore whilst hee hath time, his speciall care is for his Disciples, to arme them, and to prepare them against those times should come. And this care must euery childe of God haue ouer them that are committed vnto him: A Minister ouer his flock, a Maister ouer his family, a Father ouer his children; not onely in their liues, but also at the houre of their deathes. So
that

that wee see that Christs example doth commend vnto all superiours, a christian and necessary duty, namely :

That wee regard the good estate of Gods Church, that it may go wel with it when we are gone. This ought to be the care of euery Christian for those that are vnder him. This duty wee finde hath beene carefully put in practife of the godly from time to time. How carefull was *Moses* that good seruant of God, that the people might not bee left without a guide, as sheepe without a shepheard? and therefore prayeth for a fit Gouvernor that might go in and out before the people: *Let the Lord God of the spirits of all flesh, appoint a man ouer the Congregation, that may goe in and out before them, And David*
vpon

Doctr. 1.
Wee must regard the good of the Church after vs.

Num. 27.
16. 17.

1 Chro: 28.
9.

vpon his death-bed, and immediately after he had inuested *Solomon* into his Throne and kingdom, how carefully doth hee exhort him? saying: *And thou Solomon, my sonne, know thou the God of thy father, and serue him with a perfect heart, & with a willing minde: for the Lord searcheth all hearts, and vnderstandeth all the imaginations of thoughts. If thou seeke him hee will be found of thee, but if thou forsake him, he will cast thee off for euer.* Oh what a worthy exhortation was this of *Dauid* to his sonne? It shall neuer die, but still preach vnto all godly parents & religious children, and tell them both their duties, euer euer to prouide for the good of Gods Church when they are gone. This appeareth by that of the Apostle *Peter*: *I will*

will endenour alwaies, that you may bee able to haue remembrance of these things after my departure.

2.Pet.1.15

Paule was not ignorant of this duty, when he instructed Timothy in this duty, saying: Watch thou in all things; suffer aduersity; doe the worke of an Euangelist; cause thy Ministry thoroughly to be liked of; for I am now ready to be offered, and the time of my departing is at hand. Thus becometh it all superiours to haue a care of those that are vnder them, that so the Church of God may bee provided for, and that it may goe well with it when they are gone, and their Sunne is set vpon them; and for this there is great reason.

2.Tim.4.5-6.

For first, the Church is our Reason.
mother,

Io. 19. 26.

Vse.

mother, who hath conceiued & brought vs to liue a spiritual life to God. Through her wee haue begun our heauen and happinesse here, wee haue a long time sucked her breasts, and are now growne to bee strong men in Christ: let vs not then prooue so vnnaturall to forsake her at last. It was Christs care euen vpon the Crosse, to prouide for his Mother, and then committed her to the care of his beloued Disciple. Let vs not then shew our selues to bee of so bastardy brood, to cast off all care of Gods Church, which is the mother of vs all.

Seeing our care must bee for those that be vnder vs, whatsoeuer our place or calling be, those that are vnder vs are to bee thought on, and provided for,
that

that so it may go wel with them when we are gone. Oh that all Magistrates and Ministers, Parents and Maisters, would learn to put this duty in practise! how wel wold it fare then with Gods Church? We should then leaue a happy posterity behind vs, and a blessed memory that should neuer rot; and our care and diligence would euer crie and call vnto our posterity to do the like, and so our childrens children would bee taught to feare the Lord. This duty belongs to true loue; would God this care were in vs, then should not so many presidents of iniquity, like *Iero-boams* sinne and *Baalims* counsel, be left to posterities: then should it not bee said, *The Fathers haue eaten sowre grapes, and their childrens teeth are set on edge.* Then

E should

should the arguments of Papists and Atheists be easily answered, that say they worship their Fathers gods, and follow the steps of their predecesors. But remember, that as *Baalams* curse was renewed vpon him a long time after he was dead, euen because others followed his sinne: So shall our bodies and soules be condemned to more intollerable torments, because the losse of our liues will breede the losse of them that come after.

This is the duty of all, all must prouide with Christ here for the soules and saluation of all that are vnder them: And this duty must wee doe in health, this wee must do in sicknes, & this we must do in death; and so shall we glorifie our God both in life and death. Thus did godly *Iosuah* teach

To his Death.

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teach his household to *serue the Lord*: & thus did *Abraham* teach his childrē & seruants the feare of the Lord: and this must we do if we wil approue our selues to be the children of faithful *Abraham*. And thus much for the generall view of this Scripture; namely, the great care that was in our blessed Sauour for the good of his Church when hee was gone.

Deu. 11. 19.

Gen. 18. 19

First part
the duty.

Mar. 5. 37.

Pray, that yee enter not into temptation.

THESE were the beloued Disciples of Christ, vnto whom Christ spake, yea they were such that Christ honoured aboue the rest, and had them with him at certaine speciall times: and when *Iairus* daugh-

Mat. 17.1.

ter was rayfed from the dead, when Chrift was, tranfigured vpon the Mount, and in this place, and now at this time, to be witnesles of his Paffion; yet vnto them doth hee direct this speech, *Pray that yee enter not into temptation.*

Doctr. 2.

The best
stand in
need of in-
struction.

Hence wee obserue this Doctrine, namely : That the best that are, stand in need to be instructed. Who more highly in Gods fauour then these beloued Disciples, and who might profit more in the knowledge of Chrift and faluation then they had done? Yet Chrift directs his speech vnto them, *Pray that yee, &c.*

Yea there is none so holy, so learned, so wise or religious, but need further reformation, and had need to be called vpon and
put

put in remembrance by the Lords seruants, for an increase and growth in piety and religion. *David* was a man after Gods owne heart, yet hee stands in need of a *Nathan* to schoole him for his fault he committed. *Zerubbabel* was a valiant Prince & one that highly honoured the Lord, & yet *Haggai*, the Lords prophet, must come vnto him to set him forward about the building of Gods house at Ierusalem. A man would think that they which had such a measure of grace and piety should need no more : but alas ! though a man had neuer so much knowledge and grace, yet vnlesse hee bee called vpon daily and *bee strengthened with all might*, he can stand no long time together. As a staffe in a mans hand so long

2.Sam. 12.

Ezra. 5.

Col. 1. 11.

Deu. 6. 7.
Num. 15. 38

as he holdeth it, it stands but if he take away his hand it falls to the ground incontinently: Euen so vnlesse the Lord reach forth his hand to support vs, we cannot but fall.

Deu. 11. 18

Timothee was a most rare young man, more liker an Angell then a man, yet hee stands in need of helpe: and *Paul* must write vnto him two Epistles to admonish and to put him in minde of his duty, to teach him how to behaue himselfe in the Church of God. And for this cause the Apostle *Peter* telleth the faithfull in his time, that he wold neuer be negligent to put the in mind of their duty: *though they had knowledge, and were stablished in the present truth.* And againe the same Apostle calleth vpon the *Iewes* to ioyne

1. Tim. 3.
15.

2. Pet. 1. 12

2. Pe. 1. 4 25

ioyne vertue with vertue, &c.
 And Iude telleth vs that it is
 needfull for vs to bee better in-
 structed, and to be put in minde
 of that which wee do know. I
 might alledge diuers examples
 more for the confirmation of
 the truth of this Doctrine; as
 that of the prophet *Dauid*, how-
 soeuer a very deepe Scholler,
 knowing more then his teach-
 ers: yet he was so blind in some
 things, that hee was more like a
 beast thē a man, as he doth con-
 fesse of himselfe: *So foolish was I*
and ignorant, I was a beast before
thee. And that of *Paul*, that how-
 soeuer hee was a sanctified man,
 farre aboue others, yet in this he
 bewaileth his estate very much,
 crying out of himselfe: *The good*
that I would I doe not, but the euill
that I would not, that doe I. But the

Iude 5.

Pf. 119. 99.

Pfal. 73. 22.

Rom. 7. 19.

reasons that follow will make the same more cleare vnto vs.

Reas. I.

First of al, there is much drosse in the purest gold, and many imperfections in the most regenerate, and that in all the powers and faculties of soule and body.

Iam. 3. 2.

The iust man fals seuen times a day, and as the Apostle saith, *In many things we sinne all.* Iob was a maruellous holy man, and yet

Iob 9. 20.

saith hee, *If I iustifie my selfe, my mouth shall condemne me. If I put forth my selfe for a perfect man, he will proue me a wicked doer.* And

1. Ioh. 1. 10

the Apostle saith, *who so saith that he is without sin, is a lier, and the truth is not in him.* So then there is sinne in the godly as well as in the wicked: we haue sucked corruption from the breasts of our mothers, and the worke of our regeneration is not presently

ly perfected in vs, but by degrees; which shewes in what great neede wee stand of others helpes heere. I take no comfort to vncouer the nakednesse of worthy *Patriarchs, Prophets*, and other holy men of God; who when God but for a time, did leaue them vnto themselues, most foully did stumble and fall, and lay a long time in their sinnes. Yea, there is none so holy or so mortified here, but through Sathans subtilty, may fall from that good begun in them, and breake off the worke of their Sanctification: for so much doe the words of the Apostle import vnto vs; *Let him that standeth take heede lest he fall.* And the like is againe in another place: *Thou stand st by faith, bee not high minded, but feare.*

1. Cor. 10.
12.
Rom. 11. 20

Second-

*Reas. 2.*1. Cor. 13.
9.

Secondly, we are ignorant in many things that concerne vs, the Lords worship, and our own peace: *Our knowledge is but in part*, and as our knowledge is, such is our obedience: for wee cannot haue more obedience then knowledge. So then this being the estate and condition of the best of Gods Seruants heere, that their knowledge is but in part: it followes that they ought to submit themselves to the Word, to godly instructions, Christian admonitions, and wholsome reprehensions. For none so good, but others may finde that amisse in the, which they cannot in themselves: the best garments must be brushed, the finest linen washed, the sweetest gardens weeded, and the best Christian here admoni-

admonished.

Last of al, it is the wil of God thus to humble his seruants here with their wants & imperfections, that so they might the more earnestly long after the perfection of grace that shall bee in the Kingdome of heauen.

Reas. 3.

This may serue first of all, to admonish vs not to bragge and boast of our broken seruice wee performe vnto God, but euer to be humbled with our manifold wants and infirmities. It is the Diuels policy to make vs ouerweene of our selues, and make vs presume wee are that which indeed we are not; and all to bring vs to confusion: he knowes that a man is neuer nearer vnto shame, then when his heart is lifted vp with a vaine conceit of his owne worthinesse, power, & strength:

Use 1.

Pro. 16. 12.
18.

as Salomon saith: *Pride goeth before destruction, and an high mind before the fall.* Stand not vpon the perfection of thy wisdom, knowledge, or strength. *Patriarches* haue fallen, *Prophets* haue fallen, *Apostles* haue fallen, *Angels* haue fallen: what are wee then that we should be proud in our selues, and despise the instructions of others? Let vs preach, and pray, and labor with neuer so entire affections in our callings, yet still wee are vnprofitable seruants; more still is left vndone then done, and that which is done, is done in great weakenesse and imperfection. Oh then! farre be it from Gods Seruants that they should hate or despise instruction, but rather shew themselues thankfull vnto those that shall any way help them

them forward in any Christian duty, and instruct them how to go forward with the Lords worke: such are to be highly honoured and regarded of vs, and not despised.

Secondly, this may teach vs not to despise any, though they seeme to bee inferiour vnto our selues; because God can make them instruments of much good vnto vs. Our Sauour Christ was euer louingly affected towards those that were of an humble mind. When that good *Centurion* had that base conceipt of himselfe, that hee thought himselfe not worthy that Christ should come vnder his roofe: oh! how highly doth our Sauour commend of him; *I haue not found so great faith, no not in Israel?* It is a great

vse 2.

James 2.

great fault in our dayes, too too common amongst vs, that wee prize the speech according to the speaker, and the worth of the gift according to the worth of the giuer. If the Minister be meane and poore, let his exhortations be neuer so holy & pure, men lightly regard them: this is as Saint *James* saith, *To haue the faith of our Lord Iesus Christ in respect of persons* : But if wee did truely consider how vnable wee are of our selues to do any thing which is good, it would make vs more lowly in our owne sight, as also to esteeme better of those be they neuer so meane, that shall any way help to fit vs to any Christian duty. And thus much from the nature of the persons whom Christ doth instruct here to *pray*; they were the

the blessed Disciples of Christ:
so that wee see that the holiest
that are, whilest they liue here
haue need of instruction.

*Pray, lest yee enter into tempta-
tion.*

VWee are here further to
consider in the first
part of this Scripture, how
Christ would haue his disciples
prepared for temptation, and
secondly by what meanes they
should prepare themselves, name-
ly by prayer.

Wee will first of all consider
what that *temptation* is which
Christ here meaneth, & second-
ly of the meanes to auoid it.

First, this word *temptation* is
diuersly taken; to tempt is no-
thing else but to try & to proue.

Some-

what temp-
tation is.

Gen. 22.1.

Sometime God tempts vs for a good end, and then temptation is taken in the good part: and thus God tempted *Abraham*, that is, God did proue *Abraham*. Not that God by this meanes doth get any knowledge of that he was ignorant of before, but that his gifts and graces in his children should be made manifest.

Iam. 1.14.

Sometimes againe our owne lusts tempt vs; as Saint *Iames* faith, *Euery man is tempted when he is drawne away of his owne concupiscence*, and this is euer sin.

Besids these the diuel tēpts vs, and this third kind especially is here to bee vnderstood in this place. And so the same is in that petition of the Lords prayer, *Leade vs not into temptation*. This temptation is a malicious

cious stirring of vs vp by Sathan vnto some sinne.

Sometimes Sathan as a roaring lion, sets vpon vs & tempts vs. *Be sober and watch, for your aduersary the diuell like a ramping & roaring lion, &c.* And thus hee comes terribly vpon vs, setting fearefull things before vs.

Reu. 12.
1. Pet. 5. 8.

Sometimes hee comes vnto vs like a Serpent in deceit, and thus he tempted *Euah*.

Gen. 3.

Sometimes he comes like an Angel of light, and like a Church man vseth faire perswasions, saying, What wil you not do as your fathers did? this is the ancient and old religion: & thus Sathan will seeme to be a religious & deuout diuel. Sometimes againe Sathan tempts vs by offering profits, commodities and pleasures: *All these will*

I giue thee (saith Sathan to Christ) *if thou wilt fall downe and worship mee.* He will sometimes pretend religion, sometimes compassion, sometimes sobriety, and the like; that fighting: thus as it were vnder Christs colours he might the more easily preuaile: *Pray, lest yee enter into temptation.* It is one thing to bee tempted, and another to *enter into temptation.* To bee tempted by Sathan simply, is no sinne: and herein also is a difference betweene tempting by Sathan and by our own lusts; for to be tempted with our own lusts is sinne, because it is within vs. *Euah* had not sinned if she had not consented to Sathans temptation, and so haue beene overcome.

Gen. 3.

To be led into temptation
and

and to enter into temptation, are both to bee ouercome by prayer, as our Sauour teacheth in this place. It is a fearefull thing to dispute with Sathan, or for a weake Christian to dispute with *heriticks*: weake Christians are not to reason with them, God hath commanded the contrary; we are to say with Christ, *Avoid Sathan*. It is said, *The tempter came and tempted Christ* Sathan is not a tempter, but the Tempter: except thou yeeld thy heart to Sathans temptations, it is no sinne, to be tempted of and by Sathan; for Christ was tempted by Sathan, and yet hee did not sinne.

Mat. 4. 3.

Obiect. Whether is it lawfull that wee pray, that wee bee not tempted?

Obiect.

Anf: It is not lawfull so to

Anfw.

pray, for it is good for vs to be temptred, and they are as necessary for vs as our meate and drinke. But wee must pray that wee do not *enter into temptation*, that is, that wee be not ouercome by temptation; as thus to say, Good Lord let vs not be ouercome by temptation, let not our lusts ouercome vs, let not our corruptions preuaile.

The heart of a Christian man is like a well fenced cittie, which can neuer bee ouercome but by traitors within, as ignorance, couetousnesse, pride, lust, &c : without which traitors Sathan can neuer ouercome vs. No man is hurt but of himselfe; so that if Sathan ouercome vs, it is thorough our owne corruption, it is because we let him in. Oh then! let vs *pray, that wee enter*

enter not into temptation.

Now then, in that aforehand our Sauour thus prepareth his Disciples for these temptations wishing them to pray that they be not led into them, we learne this point of Doctrine, namely, That preparation must be made against the time of triall come. Gods children they are seldome free from temptation here in this life, but for the most part one followeth vpon the necke of another, euen as *Iobs* calamities came vnto him; the ending of one being but the beginning of another: had not *Iob* thought on them before, he could neuer so patiently haue borne the; but saith he, *The things that I feared are come vpon mee.* It seemes they were thought on by *Iob* before this time, and this was it

Doct. 3.
Preparation must be made before temptation come.

Iob 1.5.

Iob 3.25.

that made him so well to endure so sore assaults. We are to looke for nothing all our life time but a continuall enter-course of temptations, perpetual warfare; there is no part of our life wherein Sathan setteth not some trap to catch vs, so that we are not to be secure & carelesse, but very vigilant & watchfull: many trials are to be vndergone of vs here, and many assaults to bee withstood, before wee get the victory to bee free. This made our Sauour to bee very carefull herein, preparing his Disciples against his departure, because he knew there were euill dayes and hard times at hand, against which times vnlesse they were prepared they could neuer looke to stand out against Sathan. Thus it pleaseth the
the

To his Death.

71

the Lord to order the life of a Christian here, that *thorough many afflictions wee must enter into the kingdome of God*. This is represented to vs in Christ our head who through manifold trialls and temptations entred into glory. And the more grace a man hath, the more commonly assaulted by Sathan. Christ telleth his Disciples that Sathan had the greatest spite at them of all other men: And *Peter* because he was an excellēt *Apostle*, one that was euer forward to acknowledge Christ, a worthy pillar in the Church of God, therefore Sathan singles him out from the rest, and giues him a very sore foyle, as we shall see hereafter.

The first reason may be taken from that of the *Apostle Peter*,

Act. 14. 22.
Pl. 34. 19.

Mat. 16. 16
17. 18.

Reas. I.

1. Pet. 5. 9.

Reas. 1.

Iudges 18.

Reas. 2.

Bee sober and watch, for your adversary the Diuell like a roring lion goeth about continually seeking whom he may deuour. Here is the first reason taken from the nature of Sathan: he is our sworne enimie, and the end of all his temptations are to deuour vs: hee is like a cunning theefe, hee hath often marked our houses to see where they are weakest there to break in vpon vs, and to rob vs of al the treasure of grace that the Lord hath vouchsafed vnto vs; so that if we make not preparation aforehand, we may suddenly bee surprised like the people of *Laiſh*; but if wee bee prepared, well wee may be the more secure.

Secondly, as we haue a most dangerous enimie without vs, who seeks by all meanes possible to

to breake in vpon vs, and to enter the castles of our soules, whether at the doores or at the windows, the eies or the tongue, hand or foot; where we are most weake, there hee will bee sure to make his entry:

So wee haue a more dangerous enemy within, and that is our heart, as deceitful, yea more deceitful then Sathan himselfe: for *The heart is deceitful aboue all things, who can know it?* So that it behooues vs to be watchful. For the matters of this life, wee are wise herein: that if wee had a wicked and theeuish seruant, that sought opportunity to rob vs, we would haue a speciall eye vnto him continually, and the rather because hee was within the house with vs, and therefore more dangerous then without.

But

But if we were sure that we had about vs a seruant that were so faithlesse, as at any houre in the night to let in vpon vs our deadly enemy that soght our blood, we would be marueillous heedfull vnto him. Well, this is our case, wee haue such an vntrusty seruant within vs, our owne hearts; they will bee ready at any occasion to let Sathan in vpon vs : Oh then, how carefull ought wee to bee to looke vnto them, and to feare them ?

Reas. 3.

A third reason may be taken from God himselfe, for how do wee know the Lord will deale with vs, when hee shall finde vs so remisse and carelesse? He hath required that wee should euer watch & stand vpon our guard, and that because wee doe not know how, when, or where Sathan

than will let vpon vs. Sure wee are that we must to the combat; neuer any of Gods seruants escaped, no not *Adam* in the time of his innocency, nor Christ Iesus himselfe, much lesse may wee looke to escape. Oh then, how do we know the Lord will deale with vs, when we make light account of his commandement? May not the Lord most iustly manacle our hands, and giue vs ouer to our selues, and deny vnto vs the gracious assistance of his Spirit? that whereas we had before some liberty & freedome of spirit to call vpon his name, to withstand the assaults of Satan, and in some weake measure to walke vprightly before him: that euen now for the neglect and contempt thereof, not being watchfull, not preparing
against

against the time of temptation, and for not calling vpon him for his aide and comfort, he giue vs ouer to Sathan, and leaue vs to our selues, and that most woefully for euermore? And this may the Lord doe as a most iust recompence of sin, that would make so light account of that he saith.

vse 1.

This Doctrine serues in the first place to reprove and condemne such desperate and carelesse sinners, as make but a tush of what God commandeth; nay doe they not glory in their shame? making their boast that they were neuer tempted; No, they thanke God, the Diuell neuer troubled them; they know not what this temptation meaneth you speake of. Ah poore soule, if this be thy ioy which
most

most of all should cause thee to feare what a case thou art in, it is a signe that the *strong man armed* hath taken possession of thy house, that is, of thy soule, that hee holdes thee thus in peace. A dog doth seldome barke against those of the family, neither doth a king lift vp his sword against his loyal subiects; but if they rebell against him, then presently hee raiseth vp a power to subdue them: Euen so thou being one of Sathans family, one of his loyall subiects, captiued vnder sin and Sathan, and at his beck to doe his will, no maruel Sathan holds thee in this damnable security; whereas if thou werest a Disciple of Christ, and diddest belong vnto his fold, thou shouldest bee sure to finde Sathans rage against thee.

Luk. 11. 21

thee. So that we see that most men ought to bee so farre from ioying in their present estate, being free from temptation, as that it should minister vnto the great cause of feare, that they haue not as yet any part in Christ.

vse 2.

Secondly, this may informe vs what is like to bee the end of those that put from them the euill day, that are euer crying, *Peace, Peace*, and neuer thinke of this combate that they are to fight with sinne and sathan, vntil such time as sathan steale vpon them, as vpon naked souldiers, and so destroy them both body and soule. Would God such carelesse and retchlesse sinners would looke vpon the children of this world, & learne to beewise betimes. But who sees

sees not that they in their generatiō are wiser then the children of Light? In the time of rest and peace they can trayne and muster, and vse many other Martiall exercises; And to what other end, then to prepare themselves for the battaile, whē they must to it indeede? Oh that we could learne to be wise by their example, in a greater danger then the losse of our bodies are; namely, in the danger of the losse of our soules: And in the time of peace and tranquillity, meditate vpon the euil to come. Let vs now take vnto vs the *whole armor of God*, that so we may be able to resist in the euill day. In all things and at all times, let vs watch & stand vpon our guard: when wee eate and drinke, take wee heede lest

our

Eph. 6. 11.
12.

our table become a snare vnto vs; when wee are about the works of our callings, and exercised about the workes of religion, still, still must we be prepared for sathan; for in things neuer so holy and lawfull in themselves, will sathan seeke to draw vs into some sinne. Oh the dangers are vnspeakeable that a poore Christian is in every moment: and therefore both the Disciples and euery Christian had neede to bee put in minde of this duty of godly preparation.

vse 3.

Lastly, this may serue for the great comfort of those that are much tempted and set vpon by sathan; let not such bee too much discouraged in themselves, as to call into question Gods loue vnto them, because they are

are so sorely buffeted by sathan. No, no, it is rather an argument of Gods loue; for whom God loueth most, the Diuell hateth most; yet in the meane time, vntill the Lord will deliuer vs, hee hath promised that *His grace shall be sufficient for vs.* So that though sathan rage, and they haue many infirmities in them, which humbles them and casts them down; yet in the end they shall get a finall victory ouer sinne and sathan, and all the enemies of their peace.

2. Cor. 12.

Pray, lest yee enter into temptation.

A Swee haue before considered what temptation is, & how euery Christian ought to
G pre-

Prayer.

A meanes
to auoyde
temptatiō.

prepare himselfe thereto. Now wee are to consider the meanes to bee vsed, either to preuent temptation before it come, or being come, to get out of the same; and that is here said to bee prayer.

Pray, lest ye enter, &c.

Mat. 26. 41

Praier is a remedy against satthans temptations; and in time of temptation a Christian is then especially to vse prayer. We are taught this in that diuine prayer of our Sauour, to pray against temptation.

Prayer is a messenger sent vnto God for helpe when a Christian is in trouble: It is not a messenger vnto King *Saul*, but vnto the King of kings. So then our instruction is this: that

Doctr. 4.

Praier forcible against
temptatiō.

Prayer is a forcible meanes against temptation. Christ cōmandes

mandes vs to vse it, as heere in this place, so also in that holy prayer of his, *Leade vs not into temptation.* This duty was of old excellently set out by the *Israelites* going to battaile: as the people were to go armed and to fight, so the Priests were to goe with siluer Trumpets and to sound. And this founding did imply earnest and hearty praier; and the successe thereof we may see in that battaile fought betwixt the *Israelites* and the *Amalikits*: for while *Iosuah* and the people were fighting, *Moses* lifting vp his hands supported by *Aaron* and *Hur*, they preuailed against them: and this was a figure of their inward prayer and spirituall combat they were to fight against sinne and sathan. This seruient praying vnto God

Num. 10.9

Exo. 17.9.

is like the crying in a house whē theeves haue beset it: for as crying will fetch theeves away, so prayer doth scare sathan away; for by praier there wil such help come in that sathan cannot withstand.

Eph. 6.18.

Prayer is part of that spirituall armor, by the which we withstand sathan. *Pray continually,* saith the Apostle. This gift of prayer and the reuerent vse thereof, is it that giues strength to our faith and our hope: and I take it indeed to be a thing impossible, that either that Christian who is diligent in Prayer, should be weake in faith or in any grace; or that grace should abound where there is a neglect of prayer. *Pray, that yee enter not into temptation* saith Christ; here appointing it indeed to bee the onely

onely remedy against temptati-
on. *viz.* Bee yee carefull in the
performance of this duty; pray,
oh pray, and still pray vnto God
to increase your faith, to con-
found sathan, that so yee may
withstand his force and temp-
tations to sinne. And hence it
is that one saith well: Pray, and
sinne if thou canst. Noting in-
deede what a speciall preserva-
tiue prayer is against temptati-
on. Let vs then fly vnto God
by prayer for strength and assi-
stance, and of this wee shall bee
sure, either to haue the tempta-
tion remooued, or else receiue
that answer made to *Paul*; *Bee*
content Paul, my grace is sufficient
for thee. And howsoever he
doth seeme vnto vs many times
not to heare vs, yet farre bee it
from vs that wee should call the

2 Cor. 12. 9

truth of his promises in question. It is alas, the case of many, that if they bee exercised with any fore affliction or temptation, haply at the first they will sue and seek vnto the Lord by prayer; but if comfort and deliuerance come not by and by, many times they fall off from seeking to the Lord, to seeke to the diuell and his instruments, to witches, &c. This sheweth that they neuer in all their liues praied in faith, they neuer truly beleued the promises of God, in that now in time of neede they want al true Christian patience, to wayte for the accomplishment of them. Would God this were not the state of the children of God themselves, sometimes to faile in this duty; who, when the Lord delayes to
heare

heare them for some small time, how ready are they to shew their impatiency in these or the like speeches? I haue often called vpon God, and made my humble suite vnto him for comfort, but as yet I finde none; the Lord seemeth to hide his face from me: Oh what shall I do? This is the complaint of many of Gods seruants: to which I say, *Aske stil, Seeke stil, and Knock still*, and thou shalt bee sure at the last the Lord wil heare thee: perseuer still in prayer, and calling vpon his Name, and comfort thy selfe with the meditation of these things.

First, in that the Lord delaies to grant thy request, it is not alwaies a token of his anger, if so hee giue thee perseuerance in prayer: if the Lord giue thee his

G 4 grace

Mat. 7. 7.

Master Elton on the Colossians

grace still to persist in prayer, and to call vpon him, that thy perseuerance in prayer, is a more excellent gift & a greater mercy then the thing it selfe that thou prayedst for.

Secondly, in that the Lord delayes to grant thy request, it may be, there is in thee some sin that is not yet truly repented of. And then no maruell the Lord heare thee not, in that thy sinne hath raised vp such a cloud betwixt thee and heauen, as that thy prayers cannot pierce it to come into Gods presence.

Mat. 15.22

Thirdly, because the Lords delight is to heare vs call vpon him; and thus he deferred to answer the *Cananitisb* woman in the Gospell, because he was delighted with her *Haue mercy on me O Lord, thou son of David.* This was

was a pleasing sacrifice to Christ, and because hee tooke delight in it hee would not preuent her, but shee must still cry *Iesus, Iesus*, after him; but in the end, *her labour was not in vaine in the Lord*, she had her request and desire.

And lastly, the Lord many times delayes to answer our prayers, to this end that we may the better prize that grace wee pray for: whereas if the Lord should presently answer our requests, we should too lightly esteeme of his heavenly graces. And thus the Lord dealt with his seruant *Moses*: the Lord was purposed to spare his people, yet when *Moses* prayed for them, the Lord seemed not to regard his prayer; nay he sayth further, *Let mee alone that my wrath may*
waxe

Exo. 32.10

waxe hot against them, for I will consume them:

Verse II.

This was to inflame the affection of *Moses*, and to make him the more instant vnto God in prayer; which indeed he was, and therefore sayth: O Lord why doth thy wrath wax hot against thy people, which thou hast brought out of the land of *Egypt*? These things being wisely considered of vs, may serue to strengthen our faith in Gods promises, notwithstanding for a time hee may seeme not to answer vs.

Reason.

And the reason which may inforce this duty vpon vs, is, that God who hath appointed meanes of safety and protection against Sathan, hee will in no wise crosse his owne ordinance, but with all care and conscience will

will haue vs to attend vpon them; without the reuerent vse whereof, his promise is not to protect any, no not in prospering vs in our temporall affaires of this life : *For all things are sanctified to vs by the word and prayer.* And therefore we reade that when *Israel* was to fight against the *Philistines*, *Samuel* prayed. The like we see in *Asa*, *Iehosaphat*, and *Hezekiah*. Now then if in fighting against flesh and blood, Gods seruants were euer careful to adde prayer vnto other the means they vsed, then how much more ought we so to do in our spirituall combats against sinne and Sathan? Christ wisheth here his Disciples to pray; he practiseth the same himselfe, in his agony, *hee praieth.* And *Paul* when hee was buſſeted with

1. Sam. 7. 9

2. Cor. 12

with the messenger of Sathan,
prayeth. So then remember this,
 that God and his ordinances e-
 uer go together: so then seeing
 God will do nothing without
 vs, we must arme our selues and
 fight; & because we can do no-
 thing without God, we must *pray*.

Use.

The vse of this Doctrine
 serues to direct vs how to be-
 haue our selues in all our af-
 faires in this life, whether they
 concerne soule or body, namely
 euer to be mindfull to pray vn-
 to God. Pray for armor, pray
 for strength, pray for wisdom,
 pray before the fight, and fight
 & pray; and without this duty of
 prayer be performed of vs, no
 good blessing can be expected.

But especially when thou art
 tempted vnto sinne, cry now vn-
 to the Lord by thy prayers. Art
 thou

thou tempted? now is the time to pray and to call for helpe, for the diuell is about thee. This is Christs counsell, *Pray lest yee enter into temptation*: and this was Christs practice, *He prayed*, and the Lord sent an Angell from heauen to comfort him. Pray, oh pray, and if thou wantest help, the Lord will send his Angells vnto thee; *Pray, lest you enter into temptation*. Oh blessed counsell of Christ, and blessed are those that follow it, we haue other counsell to this end, the which the Spirit of God giues vs by his seruants the Apostles; as that of *Iames*, *Resist the diuell and he will fly from you*; and that of the Apostle *Peter*, *Be sober & watch, for your aduersary the diuell like a roring lion goeth about continually, seeking whom hee may deuour*.

Iam. 4. 7.

1. Pet. 5. 8.

nowr. It is not for nothing that the Spirit of God is so earnest with vs to resist Sathan; for Sathan if hee bee resisted, hee will play the crauen hee is like the dunghill cock: or an Irish souldiour, hee will hardly abide a second brunt.

vse 2.

Pro. 28.9.

Secondly, seeing prayer is so forceable a meanes to resist Sathan, this shewes the most wo-
full and miserable estate in which wicked men are, which cannot pray: they are as a company of naked men before a band of armed souldiours; for no impenitent, rebellious or hard harted sinner can pray: for as *Salomon* saith, *He that turneth away his care from hearing the Law, euen his prayer shalbe abominable.* Hee wants faith which should make his person and his sacrifice

sacrifice to be acceptable; being hardned in his sinne, and obeying not the will of God reuealed in his word, he cannot with any comfort pray for himselfe: nay rather, his prayers when he prayeth, do rather incense the Lord to further wrath against him. Oh then! let wicked men consider well betime of their estate how naked they are, and how vnable to withstand Sathan; that so they may repent and get faith into their soules: and then they shall finde much sweetnesse and comfort in prayer, and bee armed with strength from aboue against sinne, Sathan, and their owne corruptions.

And last of al, this may serue for the great comfort and consolation of those which finde a deadnesse

vse 3.

deadnesse and dulnesse creeping vpon them in this holy exercise of prayer. Let not such bee too much discouraged in themselves; if so bee they do truely striue against them. Oh! it is the case of many to be too much cast downe and discouraged in themselves, when such a dulnesse & deadnesse creeps vpon them, when they should performe this duty of prayer vnto God. But tell me, doest thou striue against these, art thou displeased with them? and doest thou sigh and grone vnder these thy infirmities, and desirest to bee eased? This then is thy comfort, that euen those sighes and grones of thine are hearty prayers vnto God, and well pleasing vnto him. And this wee may see true for our comfort and reioysing

cing herein, by the example of good *Hezekiah*, who was so oppressed with griefe, that hee saith, *Like a crane or swallow, so did I chatter, I did mourne like a dove.* This was the case of this good king and holy seruant of the Lord; and what, did not the Lord regard him? Yes, this, this was an acceptable prayer with the Lord. Euen so let this bee well remembred of vs, that the very sighs and groanes of our hearts when we are so sore oppressed that wee cannot pray, shall bee an acceptable sacrifice vnto the Lord, and the Lord will answer them. And surely this is an excellent comfort to bee thought on by all Gods seruants, which many times find a deadnesse and a dulnesse creeping vpon them in prayer. It

H

shall

Esay 38.14

shall neuer hinder Gods blessing, so long as they are displeased with it, and do strue against it.

The



The third Sermon.

VERSE 41.

*And hee was drawne aside from
them about a stones cast, & kneed
downe and prayed.*

CHrist as wee haue
hard, when he en-
tred into the gar-
den, the first thing
he doth hee chu-
seth out three of his disciples,
Peter, James, and Iohn; and he cal-
leth them aside from the rest,
to the end that as these three
were witnesses of his glory, in

H 2 that

that his glorious *Transfiguration* on vpon mount *Tabor*, when *Moses & Elias* appeared vnto him. Euen so the same Disciples should be witnesses of his humiliation, and of that his maruelous deiection in the Garden. And as before he had instructed them what they should do, namely *pray*, lest they enter into temptation; So here our Saviour putteth that in practice which hee had enioyned his disciples, he himselfe prayeth.

In this verse we are to note 3 things:	{ 1 The place where he praied 2 That he pray- ed. 3 The manner of his prayer.

Before wee speake of these
 particulars

particulars, it shall not bee a-
misse that we obserue somthing
in generall; and that from this
practice and example of our Sa-
uiour, namely that as before he
had instructed his Disciples,
what they should do before tēp-
tation came, *Pray, pray*, that they
might not *enter into temptation*:
So here he putteth the same in
practice himselfe, being now to
combate with Sathan, and the
heauy wrath of God his Father,
Hee prayeth.

His example teacheth a most
necessary and Christian duty,
namely,

That all superiours must put
that in practice which they en-
ioyne their inferiours, lest that
bee said of them which was
sometimes said of the Scribes &
Pharisees, *They binde h. any bur-*

Doct. 1.

Superi-
ours must
put in pra-
ctise that
they en-
ioyne their
inferiours.

Mat. 23. 4.

thens, and grievous to be borne, & lay them on mens shoulders, but they themselves will not moue them with one of their fingers. Christ doth not so here, but as he had carefully admonished his Disciples to the conscionable vse of prayer as a speciall meanes against temptation, so hee here putteth the same in practice himselfe, being now at this time to enter combat with Sathan and with the wrath of God his Father. And indeed they are the best teachers that can teach from their owne experience, and propound themselves as examples to the people to follow. It was no smal commendations for the Apostles to say, *walke as yee haue vs for examples.* And indeed then is a Minister or Teacher fit to reforme others, when

when hee is first reformed himselfe: for as true loue begins at home, so true religion reformateth at home first, and alwayes conscionable reformation begins at a mans owne heart. This is carefully practised by good king *Dauid*, who when hee came to his kingdome, first of all hee reformed his owne person, hee began there first: secondly hee then began to reforme his Court and Family; and thirdly the common people. *I and my house* (saith *Iosuah*) *will serue the Lord*. These and the like examples whereof the Scriptures are full, serue to confirme the truth of this Doctrin vnto vs, That all superiours must practice that themselues which they exhort others vnto. Especially the Minister, hee must bee more then a

Ps. 101. 1. 2

Iosu. 24. 15

Preacher, he must be a doer also, a guide, a good man, not only a director, but a guide also to go before; singular holinesse must be written in their foreheads, & there must be speciall graces in their hearts. It behoues them not onely to haue about them *Aarons* bells to sound, but also the sweete smell of pomegranates, that so their life aswell as their Doctrine may preach vnto the people: for when this is wanting in a Teacher, how can Gods worke go forward, when as they pull downe as fast with the one hand as they build with the other? And their Doctrine which may saue others, the Lord will one day bring it in as a bil of inditement against the. And this curse indeed is vpon such hypocrites, that seeing, they
perceiue

perceiue not, and speaking the word of truth to others, they heare it not themselues. And their doome shall be, *O thou wicked servant, cut of thine own mouth thou shalt be iudged.* And againe, *wh t hast thou to doe to take my ordinance into thy mouth seeing thou hatest to bee reformed?* This shall bee the Lords plea against the wicked at the last Iudgement. And againe, that of the Apostle Paul, *Thou that teachest another, dost thou not teach thy selfe?* Ministers they are the Lords stewards. Now a steward in distributing vnto others, doth withall partake himselfe of the same. Their Doctrines, Instructions, Admonitions, Exhortations, must be such, as that in eue-ry one of them they themselues may haue share, and that they shew

Mat. 19.

Pl. 50. 16.

Rom. 2. 21.

shew themselves forward in such duties whereunto they exhort others; otherwise, they shall proue but like *Noahs* carpenters which framed an Arke for others, by which they were saved, but perished themselves. It is true indeed, that men ought especially to looke vnto the doctrine of their Ministers; for if they teach well, that is the hearers; and if they liue well, it is their owne: so that they ought to take that which belongs vnto them; namely, wholsome doctrine, and leaue vnto the Minister that which is his, his godly life. But who seeth not that examples moue more then precepts? And men are too too ready to pry into the life of their Minister: so that his care ought to be so much the greater, that there

there may bee an happy harmony betwixt his doctrine and his life : and then shall his exhortations leaue a notable impression in the hearts of his hearers, whē hee himselfe doth practise that he teacheth others.

The Reasons of this point are these.

First, because it is Gods commandement, that euery man doe answer the trust the Lord hath reposed in them. Now then we see in the fourth Commandement, that all superiours are first of all themselves to sanctifie the Sabbath, and to feare the Lord: and then they are to see that all that are vnder them doe the same likewise. And indeede, whence are the disorders of so many amongst vs? Came it not to passe through Superiours, that

Reas. 1.

that they theſelues giue no beter example, but are vnreformed.

Reaf. 2.

Secondly, it is the greateſt ornament, and that which moſt commends a Miniſter of Chriſt, in regard of the execution of his office, that hee himſelfe practiſeth that which hee teacheth others. Surely it is the greateſt prayſe that can be giuen to any, that a Miniſter himſelfe do perſorme the duty of praier, and all other the duties of faith, repentance, & obedience, vnto which he exhorteth others. This is it that ſetteth an edge vnto his Doctrines, when he himſelfe makes a conſcionable uſe thereof. This (ſaith Paul) is required of a Steward, that hee bee found faithfull; that is, ſo to uſe his Talents beſtowed on him, to the beſt aduantage of gaining glory
to

1. Cor. 4. 2.

to Christ, & of good to his people : and that cheefly in the performance of such duties as concerne himselfe, hee doth answer that trust that is reposed in him. These things might bee further stood on, but let this suffice at this present : wee will answer a question which might arise out of this doctrine, and then proceede to the vses.

Obiect. Whether may an vnregenerate Minister saue and conuert a man, seeing his life doth not answer his doctrine?

I mooue this question the rather, because many can scarce bee perswaded to heare such whose liues are scandalous, and practise not what they teach. In resolving this doubt, it is far from mee to confirme any in an euill course that are of the Ministry,

Obiect.

nistry, which make knowne vnto others the way to heauen, & yet themselues will not walke therein. Yet I know no restraint in the Scripture why they may not bee meanes of conuersion and of much good vnto others; and my reasons are,

I

First, the praise of a mans conuersion must wholly bee ascribed vnto God, and not vnto man; whereas this conceit would much ascribe it vnto man. The blessing which Christ hath promised shall accompany his word, Sacraments and holy Doctrine, dependeth not vpon the person of the Minister, but on the ordinance of Iesus Christ; neither in themselues are the worse in a bad mans hands, no more then a true mans peece of gold in the hand of a theefe. Wee must
not

not haue the Doctrine of our Lord Iesus Christ in respect of persons, for the spotted life of the Minister. But if he sit in *Moses* chaire (bee hee Pharisie, bee hee Hypocrite) hee must bee heard.

Secondly, that speech of the Apostle serues to instruct vs herein; who seeing many false Apostles to teach, not purely but of enuy and pride, disdained them not, but said, *I reioyce that Christ Iesus is preached any manner of way.* Hee knew that if Christ Iesus were preached, s^oe would lay hold on Christ, and bee called out of the estate of *Heathenisme* and *Gentilisme*; and though they did not profit themselves, yet they might be the instruments of much good in Gods Church.

2

Phil. I. 15.
18.

Third-

3

1. Cor. 3. 5.

Thirdly, the Ministry of the word is Gods owne ordinance, and the power of it stands not in the worth of the messenger, but in the work of his own Spirit. *Paul may plant, Apollos may water, but God giueth the increase.* The blessing that must accompany preaching is not giuen to man, but the Lord hath reserved that to himselfe, and will make the same effectuall vnto whom he will. As we see : Let there be neuer so painefull and conscionable a Minister in a place, that preacheth the word neuer so purely and diligently, yet all are not conuerted vnder him; some remaine stil obdurate and hardened in their sinnes, beeing couetous men, proud, wicked and prophane as euer before. How comes this to passe? The Minister

nister hee deliuers the word indifferently alike vnto all, hee prays for all, and desires the saluation of all: but here it is; the Lord hath not yet struck the stroke, hee hath not said to the hearts and eares of those men, *Ephata*; Be you opened: and vntil that time he reapes no benefite by the word. So that if the word be purely taught, look not so much vnto the worthinesse of the messenger that brings it, but vnto God, who alone can make the same effectuall. Suppose the Prince should grant his pardon to a condemned person; if hee should send it by the hands of the veriest miscreant in his Kingdome, I hope the guilty person would not refuse it. And what were hee that lay at the point of death ready to starue,

I that

that would refuse meat though it were brought him in a foule platter? This case is the like, letting vs see that the word in it selfe is not made worse by his vnworthinesse who brings it.

4

Fourthly and lastly, if the Preaching of the word by vnregenerate men were alwaies vnfruitfull and vnprofitable, why doth the Lord command vs to heare them, which we are commanded to doe so long as they sit in *Moses* chaire? Surely euen their words shall not returne in vaine, as the Prophet saith, but it shall accomplish that worke whereunto it is sent, namely to be the sweet fauour of life vnto life vnto some; and vnto others the wofull fauour of death vnto death.

Esa. 55. 10.
11.

The vses follow.

This

Use I.

This shewes in the first place what great neede there is that the worke of Sanctification should be truely wrought in the hearts of all Superiours, especially of those of the Ministry, that so they might make conscience of practising that in themselves which they enioyne others. Surely this would maruellously preuaile with men, especially in our apish age, wherein men commonly follow example more then precept. And without this there can bee no true comfort; they may speake of great points of religion, of the estate of Gods children, & of the cases of conscience: but without any certainty in their owne hearts of the things they speak, or comfort in themselves. And Gods ordinance by our

1. Sam. 2.
17.

Reu. 12.

weaknesse in such a mans Ministry, is the weaker vnto vs. The wickednesse of *Elies* sons will make the Lords offering to bee abhorred of the people. And surely hence it is that the diuell laboureth so mightily to slander the person of the most faithfull Ministers of Christ; and that to this end, that their persons being contemned, their Doctrine might bee condemned: and for this cause is he called, *an accuser of the brethren*. And thus hee hath euer shewed himselfe an enemy to the Gospell: either Christs Disciples wash not, or fast not; or Christ himselfe is a good companion; *John Baptist* too austere & precise: some rub or other Sathan will be sure to cast in the way to make their doctrine the lesse welcome. This then

then should stirre vp all Gods faithfull Ministers to labour for Sanctification, and to bee euer forward in the performance of those duties which they enioyne others.

Secondly, this may teach vs how to know a true professor: not to deeme him as he appeareth abroad, but especially look how he walketh in the midst of his house. See whether his house be a Church as *Philemons* was; and whether his walking doth answer his profession. This will discouer what is in man: many haue an excellent gift to exhort and to teach others, yet they themselues liue licentious-ly: an argument they are not sound at heart.

Lastly, let all Ministers and o-
ther Superiours know the due

Vse 2.

Pf. 101. 2.

Phil. 2.

Vse 3.

season of this weighty duty to teach and exhort others, when he hath done with himselfe. Begin not with others till thou hast done with thy selfe; for then thou shalt the better see the moate in thy Brothers eye. This will make a man wise how hee dealeth with other mens sinnes, when hee hath had first experience in himselfe, how and after what manner sin was mortified there. Many haue taken great paines to reforme their wiues, children, seruants & those that are vnder them; but their labor hath bin fruitlesse, & that because they neuer dealt in good earnest with themselues: for the godly, conscionable, religious, and vpright walking of Magistrates, Ministers, Parents, and Maisters, doth more pre-
vail

uaile with their inferiours then their precepts can. And therefore *Paul* chargeth *Timothy* that his conuersation might bee an example vnto those that were vnder him, of loue, faith, purity, &c. Euen as he had before set himselfe to be an example vnto *Timothy*. And thus much in general from this text, our Sauior himselfe doth practice that which he enioyneth his disciples.

1. Tim. 4.
12.

And he was drawne aside from them, about a stones cast,

THe first thing that wee are to take notice of, is, the place where Christ prayed; it is said here, *Hee was drawne from them about a stones cast.* Hee was

I
The place.

haled and drawne as it were by force, euen against his will, hee was drawne from them : that is, from those three Disciples, of whom hee thought to haue had present comfort. Christ was haled by violence away from *Peter, Iames, & Iohn*, euen against his will, being very loath to bee pulled from them ; for hee did think at this time to haue comfort by them.

Men in troubles and temptations are loth to depart from those by whom they haue comfort. And thus was our Sauour very loath to depart from these three Disciples, as from them from whom he expected at this time singular comfort : but yet it is said here, he was *taken from them*.

Whence we may obserue the
fickle

fickle estate of al worldly things
 Christ expected great comfort
 from these Disciples, against
 the tediousnesse of Sathans
 temptations, and against the
 perplexities of his owne Soule,
 when as hee did consider how
 happy he shold be to haue these
 his beloued Disciples at hand,
 to comfort him in the midst
 of all. And now behold, that
 Christ beeing at the very point
 to enter into his agony, and to
 combate with Sathan, and the
 wrath of his angry Father, he is
drawne aside from them. From
 whence we obserue a profitable
 doctrine for our present instru-
 ction. That,

Worldly hopes they quickly
 vanish away, and when we look
 to haue most cōfort in thē, then
 they are gone. It is true indeed,
 Christ

Doctr. 2.

Worldly
 hopes de-
 ceiptfull.

Christ knew before-hand what wold come to passe, being God: but as hee was Christ, that is, God and man, hee had the qualities of a humane body, and the severall passions belonging to the same.

And therefore it is said, that whilst he lived here, he hungered and thirsted, and wept; and here desired some comfort from his disciples in the time of temptation: the things manifest, that he was true man, as he was God. But what, hath he any comfort from them? No; for it is sayde heere, that at that time hee was haled and pulled away from them. God doth frustrate our hope in worldly things. What did it profit the *Canaanites* that they had amongst them the sons of *Anack*, Gyants of the earth? that

that such dwelt amongst them, of whom the spies that went to search *Canaan*, brought newes of: *We haue scene the sonnes of Anak there?* they were all destroyed by *Iosuah*; *They and their Cities, and not one Anakim left in the Mountaines of Iudah, and Israel.* We reade of *Og the King of Basan*, the onely remnant of those Gyans, that his bed was a bed of iron, the length of it nine cubits, the breadth of it foure cubits, after the cubit of a man. Yet how often doth the Psalmist sing? *He hath slain mighty Kings, Sehon King of the Amorites, and Og the King of Basan?* What did it profit the *Philistins* that the monster *Goliath* was amongst thē? And what though the staffe of his Speare were like a weauers beame? He was smitten

Iosua 11.
Deu. 3.

1. Sam. 17.

ten

Luke 12.

ten euen by a child in comparison of himselfe, comming out against him onely with a shepherds staffe, a sling in his hand, and a few smooth stones in his scrip, comming out against him *in the name of the Lord.* How did the rich miser in the Gospell doate vpon his riches, & hauing filled his barnes and his coffers said to his soule, *Soule eat, drink, and be merry; thou hast much goods layd vp for many yeares?* but what, did hee finde them to bee such matter of ioy and comfort as he hoped they would? Surely no: his trust in them deceiued him, for suddenly was he taken from them. Oh the vncertainty of these worldly things! and oh the vanity of those men that vex themselves with hope of those things they shall neuer haue!
Thou

Thou mayest look and hope for great things, but take heed thou trust not to them: one hopes for one thing. & another hopes for another; but if we trust to them, they many times proue but a broken staffe, they will deceiue vs in the end. Christ might haue had as much reason to hope for some comfort at this time from his disciples, as any man liuing of any earthly thing: yet wee see how quickly this hope was dashed. *He is pulled away from them.* It is wisdom then to hope for such things as wee may haue, and to ground our hope vpon such a foundation as cannot faile.

This may serue to admonish all Gods seruants, to rest onely vpon God and to make him their refuge, and that they learne to fasten their hearts on
such

Use.

Heb. 11.1.

such things as the eie seeth not; and not to trust on any carnall and earthly things which are deceitfull: oh far be it from vs that wee should put our confidence in an arme of flesh, but euer to rest vpon God, and to beleue vndoubtedly, that *all things shall work to the best to them that loue God.* If we keep our selues within our calling, the Lord wil then carry vs through all temptations and troubles whatsoever; but yet if he do not, but that it shall be more for his glory & our good, that afflictions and temptations lye vpon vs, yet we shall then haue much ioy in our suffering: far be it from vs to vse any indirect & vnlawfull meanes to come out; or vsing lawfull meanes, that wee trust to them which wil deceiue vs, & the our hope

hope shall perish : but euer trust
in God who will bee a tower of
defence in time of need. This the
Prophet vrgeth and exhorteth
vnto: *Put not your trust in princes,
nor in any child of man, &c.* And
again, *trust in him alwais, ye people,
pour out your harts before him, &c.*

Ps. 146. 3. 4.

Ps. 62. 8. 9.

True it is, wee are not to re-
fuse good meanes offered and
afforded of God vnto vs, but we
are bound to vse them as blef-
sings and instruments vouchsa-
fed vnto vs of God for our
comfort; but take wee heed that
we trust not too much vnto the
creature, but rest wholly vpon the
Creator, in whom we must con-
fesse is the power to help. And
sure as I take it, one maine cause
why God oftentimes blesteth
not good meanes vnto vs, is be-
cause we trust in them, robbing
God

God of his glory, not wayting
for a blessing at his hands.

And he kneeled downe and prayed.

CHrist as wee haue heard, had
he expected comfort from
his disciples, at this time he
had found none : but is taken
from them, and pray he doth a-
lone.

The children of God are
compelled sometimes to pray in
secret, as good *Hezekiah* did,
who turned his face to the wall,
and there powred out his soule
vnto God. And this wee may
behold in the Prophet *Dauid*,
who being in great trouble and
anguish of heart, prayed vnto
God secretly. Yea it is the com-
mandement of Christ himselfe:

when

Esay 38. 2.

Ps. 102.

When thou prayest enter into thy chamber, and when thou hast shut the doore, pray vnto thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly: and indeed, in a secret place a man at times may pray better and more effectually then in some publike places; for in publike places men are to vse decent comelinesse, and ordinary gestures.

Mat. 6. 6.

But because men many times must of necessity vse extraordinary means in praying, they are therefore vrged to betake themselves to some secret place, that there they may euen break their hearts, weepe bitterly, as *Peter* did; knock their breasts, as the publican did; and cast themselves grouelling, as *Christ* did; that so he might make the more

Mat. 26. 75
Luke 18. 13

K affecti-

affectionate complaint vnto his Father. So that Christs example heredoth serue for a direction to all that are in trouble, affliction, or any calamity whatsoeuer.

vse.

First, a man in trouble is to vse good men to comfort him.

Secondly, if he finde no comfort by them, hee is (beside his publik deuotion in the Church) to pray alone also.

It is then but a vaine and fond opinion of men, which thinke that prayer is onely to be made in the Church, as though God had onely bound himselfe to be present there; and so would make the Church to be a more holy place for praier then any else. But indeede, there is no difference of place in respect of Gods presence. Indeede once *Ierusalem* had Gods Temple, where

where he had promised in a speciall manner to be present ; and *Sion* was the Lords hill : But now euery Temple is *Ierusalem*, and euery hill is *Sion*. Yea, the Lord is nigh to all that call vpon him, and that seeke him in spirit & in truth : the difference of place in respect of Gods presence , is now taken away ; so that *in all places men may lift vp pure hands vnto God without doubting.*

1. Tim. 2.8

Now followes the second point : that Christ did pray in his temptation.

2. Point.

That Christ did pray.

Christ as hee is the eternall substance of the Father, he praies not, but as hee hath made himselfe lower then God, by taking on him the forme of a seruant, and became like vnto man , in being subiect to many passions,

and afflictions, and so debasing himselfe of his owne accord, is lesse then his father; and so must pray for those things hee stood in neede of. Now was he humbled with our infirmities; with hunger, thirst, wearinesse, with teaching and preaching, with slanders, and vile reports of the wicked: he was humbled with this slander, that he was an enemy to Magistracie; a drunkard, and with many reproches of his kindred: and now the time of his suffering is at hand, & therefore now is the fittest time for Christ to pray. From whence we learne a notable instruction: namely,

Doctr. 3.
Prayer a
remedy
for al fores

That in all troubles Christians are to resort vnto God by praier: Christs owne example here doth commend this duty
vnto

vnto vs; being now to enter into that bitter agony of his, he doth first of all commend himselfe vnto God his Father by humble and hearty prayer. And thus are wee commanded to call vpon God in our troubles, and are assured thereby that God will heare vs. *Call vpon me* (saith God) *in the Day of thy trouble, and I will heare and deliuer thee.* Thus men are called of God to vnlade and disburden all their cares into the bosome of God, and are taught to looke for comfort from him alone. And in the conscionable performance of this duty, al the holy and godly seruants of Christ Iesus haue gone before vs. This was the constant practise of *Dauid*, who in all his troubles had recourse vnto God by praier,

Psal. 50. 15.

Psal. 6.
Pf. 38.
Psalmc 3.

when Gods iudgement was gon out against his people for his sinne, he prayed then. When he was sicke of the plague, he praised: when he was persecuted by *Saul* he prayed. And did not the Lord deale mercifully with *Dauid* in all his troubles, when hee cried and called vpon him? And what successe had Christ at this time in this praier of his? Did not his Father send an Angel to comfort him? And this was the godly practice of good King *Hzechiah*, when *Ierusalem* was besieged, how earnestly did he sue vnto the Lord for his people? saying: *Now therefore O Lord our God, I beseech thee saue vs out of his hand, that all the Kingdomes of the earth may know that thou O Lord art onely God.* What shall I say of good *Nehemiah*, of *Daniel* and

& the like. We finde many worthy examples both in the old and new Testament, which in time of temptation, affliction and calamity haue euer fled vnto the Lord by harty prayer, and they haue euer found succor with him, and hee hath bene a *Tower of defence in time of need.* And certainly if we consider well the reasons, they are very effectuell to inforce this duty vpon vs.

Luke 15.

As first of all the gracious promise of almighty God himselfe, who hath promised mercifully to heare vs & to help vs, in all our troubles: *Call vpon me in the day of trouble, and I will heare thee and deliuer thee;* And this doth the holy Apostle declare when he saith: *This is the assurance that we haue in him, that*

Rea. I.

Psa. 50. 15.

if we aske any thing according to his will, he heareth vs: and if wee know that hee heareth vs, &c.

So that wee haue great incouragement to go vnto him; hauiug this assurance, let vs not then be wauering & doubtfull, but by faith beleue that God will heare vs and grant our requests which we put vp vnto him according to his will and word.

Reas. 2.

Secondly, if the Lord should deny vs helpe, to whom then should wee fly for succor? It is God alone that must deliuer our soule from death, our eyes from teares & our feet from falling; and if the Lord should deny to succor vs, who should saue? It is in vaine to sue either to men or Angels, if the Lord be once offended with vs, and his wrath bee once gone out against vs.

Trust

Trust not in Princes, there is no help in them: But trust in him alway yee people, for God is our hope, a present help in time of trouble.

Ps. 62. 8. 9.

How many sought vnto our blessed Saviour in the dayes of his infirmity to be cured of him, and who went from him diseased and was not cured? And is his power shortned being now glorified with his Father, or doth he want loue and will to helpe? Oh! far be it from vs so to thinke, seeing that hee is more ready to heare vs then we can be to pray vnto him. So then hauing his gracious promise, that if wee will seeke vnto him in time of our trouble, hee will deliuer vs; as also seing none other can stand vs in stead without him, it is then cleare that in time of tēptation, affliction,
or

or trouble whatsoeuer, we must
euer fly vnto him, as our Sauour
doth here.

The vses are necessary and
serue,

*Vse 1.
For re-
prooffe.*

First, for reprooffe vnto those
that leaue this liuing fountaine
of comfort, and seeke in time of
extremity vnto men; nay which
is worse, vnto the diuell, vnto
witches, which are the lims of
the diuell: they think that there
is not a God in *Israel*; and there-
fore they run to *Baalzebub*. But
the *witch* and the witch-haun-
ters what are they but the lims
of sathan? Certainly the diuell
hath thus possessed many, and
the feare of the Lord hath ta-
ken no place in their hearts. But
learne, ô learne, to put away
these vanities, & run vnto God,
and pray, howle and cry for thy
sinnes

sins; for they be the cause of all thy miseries.

And herein doe the Papists highly dishonour God, and deceiue themselves, that run to Saints and Angells, from the Creator who is blessed for euer, vnto the creature that cannot help: *Whom haue I (saith Dauid) but thee? And I desire none in earth with thee.* The Prophet hauing had experience of many troubles, and also of maruelous deliuerances from time to time, doth euer attribute the same vnto God, & sends vs vnto him in the time of trouble. Away then with all Popish trash, and know we to whom wee must direct our prayers, and that is to God alone in the name and mediation of Iesus Christ: in him wee belecue, to him wee must pray,

Pla. 73. 25.

Vse 2.

2

Instruct.

Rom. 10. 14

pray; and therefore *Paul* doth ioyne prayer and faith together: *How shall they call on him, in whom they haue not beleueed?* But wee are to beleuee in God alone, & so are to direct our prayers likewise to him: and as for Saints & Angels, they know not our thoughts, they see not our behaviour, they heare not our prayers; & therefore let vs renounce all comfort and confidence in them, and euer pray vnto him who is the God of all comfort and Father of all consolation.

*Vse 2.
Consolation.*

Secondly, this serues for the great comfort and consolation of Gods children, that the Lord will not leaue them in their troubles without comfort. For what, doth the Lord heere require vs to come vnto him in time of trouble, and hath promised

mised to help vs, and what will he deceiue vs? Oh no, he will not send vs away empty; neuer any sought the Lord by humble & hearty prayer, that departed away ashamed and confounded. And therefore let Sathan neuer so sore assault vs, and let his cursed instruments seeme to preuaile and to insult ouer vs, yet they can neuer rob vs of this treasure our comfort in Gods promises, our hope in his mercies and that affiance we haue in him, but that in the midst of all our troubles we may go to God in prayer, and haue this assurance from him, that we shal be heard. But of this before.

And he kneeled downe and prayed.

In

3. Point.

The man-
ner of
Christs
prayer:

IN these words is set down the manner of his praying. *Mathew* and *Marke* tell vs, that it was no ordinary manner of praying, no common kneeling, but that hee fell downe flat vpon his face grouelling, and that three times.

Act. 22. 14.

Esay 53. 5.

The cause of this was not in Christ himselfe; no, he was spotlesse without sin, and therefore called *The iust one*: he perfectly fulfilled the Law in the rigor thereof; and therefore it was not in him that might bring him to such a measure of humiliation. But as the prophet saith, *He was wounded for our transgressions, he was broken for our iniquities, the chastisement of our peace was vpon him, and by his stripes we are healed.* It was the finnes of all the world that brought Christ thus

thus to cast himselfe grouelling
vpon the earth.

And no maruell ; although
he had no sinne , yet hauing the
finnes of the whole world layde
vpon him, and the wrath of his
Father, if hee fell vpon his face :
for the burthen of any one sinne
were enough to presse down the
sinner to the very bottom of hel.
It was then our sinnes, our swea-
ring, our vncleannesse, our op-
pression, drunkennesse, pride, &c.
that made Christ thus to fall
downe vpon the earth. We see
then that our sinnes are no gi-
bing matters : behold here they
made Christ to fall down grouel-
ling flat vpon his face, and shall
wee make no account of them ?
If sinne were of so small a recko-
ning, and so light a matter, as
many dissolute sinners, and vile
sinners

sinners do make it to bee? Oh then! why did the blessed Son of God so tremble and feare? and why did hee cast himselfe vpon the earth in such an abjected manner, lying vpon the earth grouelling, & pray? Why did his pores sweate? why was his soule so perplexed with such a bitter agony? was it not for vs and our sakes, to free vs from hell and death? Oh then! let vs consider our case in his: and now that we see him lie al along grouelling vpon the earth, and shortly after this to fall into his bitter Agony, struiuing with the bitter wrath of God, and drop following drop; and that not drops of water, but drops of blood: Oh let vs bee ashamed and confounded in our selues for our sinnes, which could not
be

bee done away by any creature men or Angels, but onely by the death of the Sonne of God.

Oh! how should this wound our hearts, and make them to be humbled, seeing wee caused the Sonne of God thus to be humbled for our sakes? If Iesus Christ should shew himselfe vnto vs as he did vnto *Thomas*, and bid vs behold his blessed hands and feete, the wounds of his heart, and of his blessed side; it would make vs then to cry out with *Thomas*: *My Lord and my God*. VVell, when the word is preached, Iesus Christ is then as it were afresh crucified before our eyes. Here we may behold with the eyes of our soules, the wonderfull humiliation of our blessed Redeemer: see him here alone without the comfort of a-

vse.

Io^hn 20.

L

ny

ny one of his Disciples, praynig with his face vpon the earth. Shortly wee shall see that his fearefull Agony, his pierced hands and feete, his bloody side, the smoaking bloud, and the reaking drops trickling downe to the ground. And will not all this humble vs for sinne ! The Adamant though the hardest of all stones, yet it is mollified with the blood of a goate. And surely if our hearts bee not harder then an Adamant, and more flinty then a stone, they must needes be wounded and bleede againe, to think how Christ was wounded for our sakes. Thus was Christ humbled for our sakes, that we might not be punished in body and soule with eternall death. Hee was thus broken with the wrath of God,
and

and the torments of hell, that we might not be tormented for our sinnes for euer.

Againe, in that Christ cast himselfe grouelling vpon the earth, and so prayed, wee may learn that troubled mē vse oftentimes strange gestures, and their outward gestures and behauior shew what troubled spirits they haue within them,

The *Sunamite* woman that was so good to the Prophet to prouide him a chamber, a bed and all other necessities, being troubled within & of a heauy heart, shee caught the Prophet by the foote, and when *Gehazi* would haue put her away the Prophet sayd, *Let her alone, for her Soule is vexed within her.* The gestures of men which be troubled, are very strange & maruel-

2. Reg. 4. 27

lous, and their motions are very strange; and yet they are to bee borne withall, because they come from heavy hearts: but they must vse them in secret places. Iesus Christ lay groueling; a carnall gospeller would haue thought it very strange: but when wee see any troubled vse strange motions, wee are to let them alone.

John 17.

But it will heere bee demanded, what is the fittest gesture to bee vsed in prayer? Indeed wee reade that Christ our Lord Iesus sometimes prayed standing, but in this place hee prayed *kneeling*. Sometimes a man may pray standing; sometimes lying, sometimes traueilling, sometimes walking; but the common gesture is kneeling: and hereupon

hereupon it is called an humbling to God: & this is ratified by Christs example in this place, and is the most conuenient gesture.

Act. 12. 5.

Our gesture must be reuerend, and it must bee humble. Now kneeling is the fittest to expresse both these, and is most proper to prayer.

Luk. 11. 41

Indeede the Lord doth not respect the gesture, but the affection of the heart, yet two things must alwayes bee in gesture.

Maister Perkins.

First that it be comely.

Secondly that it may expresse the affection of the heart. As when we aske mercy, to look vp to heauen: when wee bewaile our sinnes, to looke downwards and to humble our bodies, as our Sauour doth here. And

surely to pray sitting, leaning; lying, with hat on head,
&c; when no necessity
requireth, argueth
little reuerence
and humility,

FFN 7 S.

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